1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

197 tribe living on the Uren, and the others scattered over the rest of the country. In different districts "a little," *wi-ri-wi'-ri* is also pronounced *bi-ri-bi'-ri* and *wi-di-wi'-di*, and many other words especially those with *r* or *d* before a vowel, vary fully as much. As has been justly observed by Max Müller, laziness often helps this. The present name for rain *kon'-ni* for instance, is clearly derived from *koñ'-li*. In fact the proof exists in the form of the word for dust *koñ'-mo-li*. But *kon'-ni* is easier to pronounce than *koñ'-li*, and has taken its place.

196 It would be an interesting study to trace out the ideas which have influenced the formation of compound words. In Bri-bri, a hill is *koñ'-bĕ-ta*, the point of the country; in Cabecar it is *koñ'-tsu'*, the breast of the country, from *tsu*, a woman's breast. Again in Bri-bri a sharp knife is said to be *a-ka'-ta*, toothed (that it may bite, or cut), the beak of a bird is called its tooth; and the same root (*kwo*) is used for a finger-nail, a fish-scale, a bird's feathers, the bark of a tree, or the rind of a fruit.

Some few words are used in such varied connections that they warrant special notice. Among these are *wo*, *koñ'*, *i-tu*, *kin*, &c. *Koñ'* is a part of nearly all words relating to the earth, the sky, the atmosphere, in short the general surroundings. It means the country, the day, the weather. In composition it forms part of the word for a hill, valley, &c. *Wo* means originally round, either circular or globular. It is also applied to almost all masses or lumps; it further forms a component of words having a reference to entirety or completeness; thus alone, it means the human face, in compounds it forms a part of the names of the sun and moon, of many parts of the human body, of a drop of water, of a knot, of fruits, seeds, &c; and of verbs, such as to make, to close, to open, to extinguish, to tie, &c.; *i-tu'* means originally to chop, but is applied to shooting, striking with intention of wounding (in contradistinction to *i-pu'* to whip). It also forms part of the verbs to shut, to extinguish, to lie (or throw one's self) down, and, in the latter sense is also used for to pour (to *throw* out of a vessel). *Kin* means a region, or district, and is always used in connection with some qualifying word; thus *Lari-kin*, the country or region of Lari; *dĕ-je'-kin* the salt region or sea; *tsong'-kin* the sand region, or beach; but *nye-re'-kin* means in or on the road, and *bĕ-ta'-kin* on top (of a hill or mountain). *Ki-cha'* means originally a string; derivatively a vine to tie with is *tsa' ki-cha*, or a string vine. Veins and tendons are called by the same word on account of their resemblance to strings, while the joints of the limbs are called *ki-cha'-we* or the lump of strings. *Pa* and *pe*, mean people; the former combined with the 3d person, singular, personal pronoun *ye*, makes *ye-pa*, the 3d person, plural. It is also used combined with *wak*, tribe; thus, *Lari-wak*, means the people of Lari; *se wak-i-pa*, our people; in this case used probably as much for clearness as anything else, since *tsa-wak*, ("*vine-tribe*") means ants! *Ha-wak-i-pa*, your people. *Pe*, used alone means somebody; whose is it? "*pe cha*;" "somebody's," *cha* being the sign of possession.

1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

There are several words which change their form, or which are even substituted by others, according to the sense or connection; thus *u'-te-kin*, sometimes pronounced *ku'-te-kin*, means out or outside of the house or of anything else in all ordinary cases; but for a person to go out of the house is not *mia u'-te-kin* or *mia ku'-te-kin*, but *miâ ku pa'-gl*. This *pa'-gl* is used in no other connection; and the sound occurs nowhere else in the language except as *pagl-chi-ka* (sugar) and *pagl*, the numeral eight, with either of which, it is obviously not related. But the numerals illustrate this most markedly. For instance three is *m-nyat*, and as such it is used in counting all *things*; three houses, *ku m-nyat*; but three men are *pe m-nyal* and three days are *kosŭ m-nyar*. *Bit*, how many, becomes *bil*, how many persons, &c. Old, fat, to grow, pregnant, &c., change in a similar manner when applied to animate and inanimate, or to human and lower objects.

It is remarkable that in a language otherwise so poor, at times it should go to the other extreme. In civilized languages, notably in Spanish, there is a great variety of words to express the shades of colors of animals, particularly the horse. These words, originally adjectives, are often used as nouns. But in Bri-bri we have eight nouns to distinguish pigs, six of which are for color; viz.:

white,	*mu-lush'*.
black,	*do-losh'*.
gray,	*bish'*.
red,	*mash* (*a* as in far).
half-white, half-black.	*bi-tsus'*.
black, with white face,	*kŭ-jos'*.
with throat appendages,	*bu-lish'*.
short-legged,	*na'-na* (Spanish *enana*, a dwarf).

These words are in every sense nouns only, and are just as correctly the names of the respective animals as the generic term "*coche*." Chickens and dogs have similar distinguishing names, but I have never been able to learn that horned cattle (*saca*, whether bull or cow,) are so honored. Horses are comparatively unknown. The only representative of the race in the country being Mr. Lyon's old yellow mare, there has never arisen the necessity for the additional tax on their inventive powers. Words expressing physical qualities of matter are as abundant as in more civilized languages, and their use is as strictly limited. Hard, strong, or stiff, is *dĭ-re'-re*. Soft, like a cushion or fresh bread, is *b-jo'-b jo*, while soft like cloth it is *a-ni'-a-ni* or *a-ni'-ni-ĭ*. Weak or fragile, like a string, or a vessel, powerless like a weak person, or tender like meat, are *to'-to* or *to-toi'*. Elastic, like caoutchouc, is *ki-tsung'-ki-tsung*; when like a switch, it is *kras'-kras*. Plastic, like mud or putty, is *i-no'-i-no*. Pasty, like dough, is *i-tu-ue'*. When more fluid, like very wet mud, it is *a-bas'-a-bas*. Viscid, like syrup or honey, is *kŭ-nyo'-kŭ-nyo*; while very fluid, watery, is *di-se-ré-ri*.